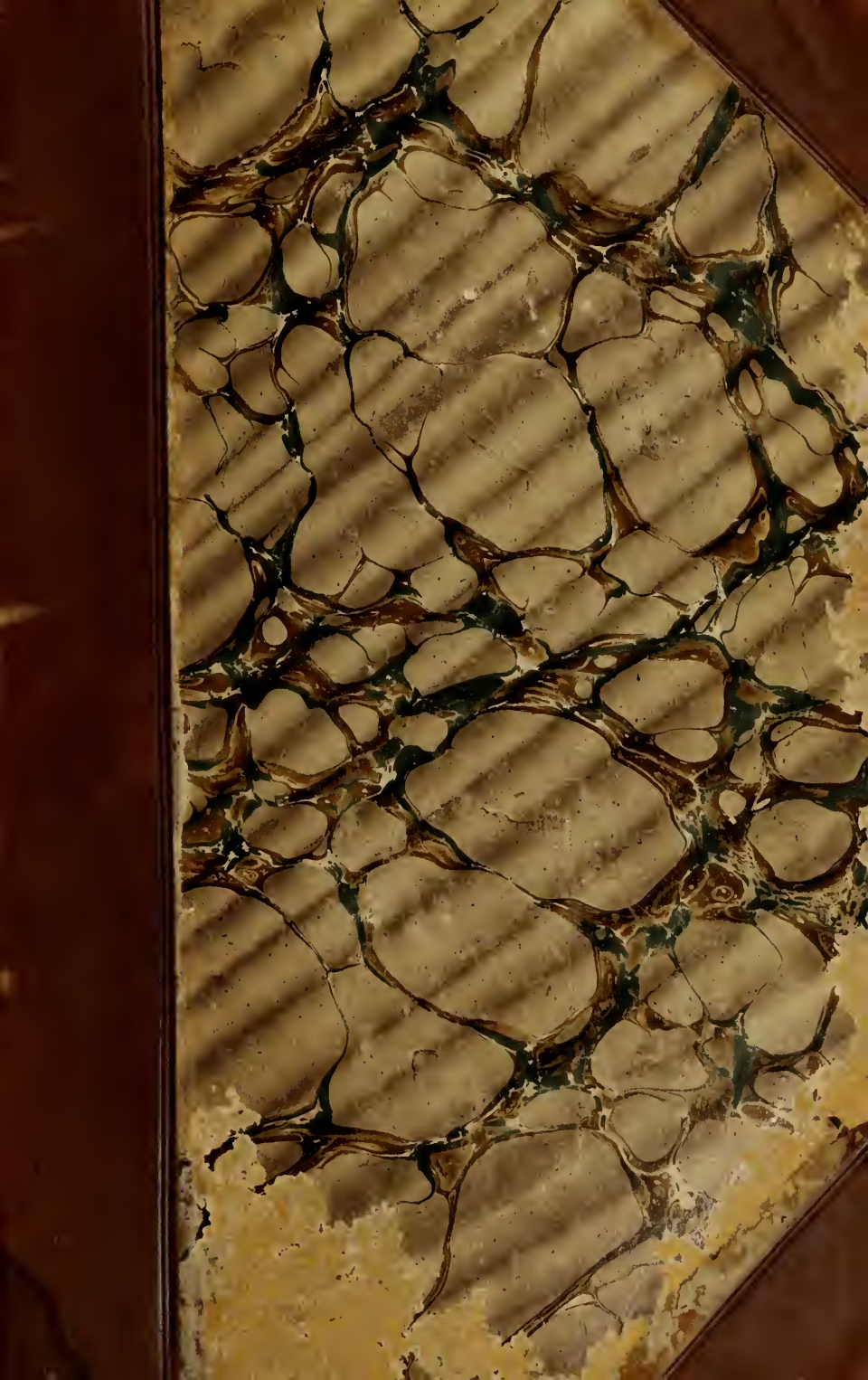






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I
Philip Hall
A PASTORAL LETTER

TO THE

Nov 1878

Diocese of Rochester

FROM

ANTHONY W. THOROLD, D.D.

NINETY-EIGHTH BISHOP

With the Bishop's Compliments.

LONDON

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1878.

“ Let not thy peace be in the tongues of men.”

THOMAS A KEMPIS.

“ For the world is not to be won by anything—by religion or empire or thought—except on those conditions with which the Kingdom of Heaven first came. What conquers must have those who devote themselves to it; who prefer it to all other things; who are proud to suffer for it; who can bear anything so that it goes forward.”

DEAN CHURCH.

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CHAPTER I.

THE DIOCESE.

BRETHREN OF THE CLERGY AND OF THE LAITY,

Summoned last year to fill the chair of Gundulph and Ridley, I have constantly found myself falling back on the Baptist's words, "A man can receive nothing except it be given him from Heaven." But with the Providence of God, goes His Righteousness, and with His Righteousness His Power. Sure I am, that whatever I need He is willing to give me. Would that I were as sure of my own readiness to go to Him for it. And because I trust Him I come to you; not only on account of the encouragement I feel from the singular and gracious kindness you have already shown me, but since there is no one to look to if you fail me. Who else is there to strengthen my hands, to make suitable provision for the spiritual necessities of the Diocese, to cheer me with steady and sagacious counsel, to fortify the Church in our midst by faith and prayer? Yet understand what I ask for. Not for confidence, which a stranger must expect to win, not to find; nor for affection, which, if jauntily invited and lightly bestowed, may last no

longer than an April summer, with a June frost in front; but for two things, which you in my place would assuredly expect and frankly claim—justice and sympathy. Public opinion in England, while generous in starting men charged with great trusts on their new career, is sometimes terribly severe on their mistakes; with Bishops, perhaps, more than with any. I ask you to be slow to accuse us of a change of front, or of levity of principle, because we mean to be fair all round, and refuse to try to govern the great Anglican Church as if she was but an obscure sect. Do not blame us for not using an authority which we do not happen to possess, or for declining to vindicate one law by breaking another, or for hesitating to lay a yoke on any particular section of the Church, which the other sections, while welcoming it for the discomfiture of their neighbours, would bitterly resent if it was laid upon themselves; or for not doing what perhaps we did long ago, but for obvious reasons did as quietly as possible; or for declining to interfere where interference would be useless, and bring authority into yet a worse contempt. Surely, until a Bishop becomes a mere machine, working his Diocese with a metallic exactness, some scope must be left to his discretion. Also, give us sympathy: intelligent, kindly and firm, which can reflect, and appreciate the difficulties of things, and which consents to feel the greatness of our responsibility, and can wait for things to work themselves out into their results before condemning them as wrong; a sympathy which, at moments when strangers roughly chide us, and even friends half doubt us, keeps us from a bitter despair. Assuredly it has been my own ideal of the work in front that has daunted

me more than anything. Bishop Selwyn was not fairly chargeable with morbidness or affectation. But a recently published letter describes him in his own words as "never having had a glimpse of satisfaction in any one part of his multifarious work—episcopal, collegiate, missionary—but falling short in all of the lowest ideal." This we may be quite clear about, that if your Bishop is ever to accomplish one-twentieth part of the noble task set before him, it can only be by a greedy covetousness of time rigorously reserved for duties proper to his office, and with steady support from you.

The one object of this letter is to place myself unreservedly in communication with you about the solemn interests we possess in common; to explain with sufficient detail the responsible functions and delicate complications of my work; by a frank statement of the methods and principles I shall adopt in the administration of the Diocese to engage your interest, if I may not always win your approval; and to conciliate, if possible, your hearty and efficient support. In my own judgment it is not of the first consequence that we should be of one mind about everything. Indeed, were this letter an attempt to make things pleasant to everybody, it would be both insipid and insincere, and would basely fail.

But it is of the utmost importance that we should thoroughly understand each other; and if it is not unbecoming in me, as primarily responsible for the Church's work in the Diocese, to indicate the organization which seems indispensable for efficiently grappling with it, no one can feel more strongly than I, that without the cordial support of the Clergy, and

the steady co-operation of the Laity, the best plans in the world would be but as a child's scrawl on the sand.

Shall you think it quite out of place if I state, for the information of at least some of you, certain of the main features of a Bishop's work? His first great function is to continue the transmission of the Apostolic doctrine and fellowship by ordaining those whom, after careful inquiry, and on the report of his responsible advisers, he is satisfied will be efficient clergymen. In Confirmation he admits young people, arrived at years of discretion, into the full privileges of the Church's fellowship, and after exhortation and prayer invokes on them the gifts of grace. He preaches, as opportunity offers itself; and there are many opportunities. He consecrates churches and cemeteries, assists at meetings for all conceivable objects within the scope of the national life, and conducts, not without difficulties, an incessant and onerous correspondence. Yet all this expresses a very insignificant part indeed of that invisible but continual administration which makes no show, wins no praise, leaves no mark, but which includes plans to be originated, organization to be sustained, judgments to be matured, discipline to be administered, misunderstandings to be arranged, claims to be adjudicated, mistakes to be corrected, enterprises to be pushed—in a word, the care of all the Churches. You expect him to be a leader, well in advance of his men (though not too much in front), with sufficient elasticity of nature not to shrink from initiating new schemes and agencies for the ever-changing time, yet prudent enough, while he can stir enthusiasm, not to lead his followers into a quicksand. He should be a

ruler, with a firm hand on the rudder and a clear outlook on the sea; by kindness winning co-operation, by justice inspiring confidence, by cheerfulness encouraging activity, by consistency inducing respect. A friend to all, let him never forget the younger Clergy, so fast coming up behind us, and the rulers of the Church's future. A Pastor, too, he should try to be, to whom the faithful in the Diocese can at all times resort for guidance, comfort, and prayer. Not least of all, he must be a keeper of Holy Writ, a vigilant though not fretful guardian of the faith once committed to the saints, and deposited in the Scriptural formularies of our own Reformed Communion. Distinctly recognising and honestly protecting those reasonable diversities of faith and practice which are essential to the existence of a national Church, and manfully asserting his own liberty in holding and declaring the truth, he must never press his personal convictions as if they were articles of faith, or enforce his individual preferences in ritual and ceremony as if they had the weight of law. I might easily add much more, but surely enough has been said to effect the object in view: that of inducing you continually to pray for us, that amid the heated controversies of the time we may always give fair play and yet hold fast the Catholic faith; that our one end and aim may be to exalt and proclaim the Lord Jesus; that through the rare but inestimable faculty of moral and intellectual sympathy we may be patient (even with those whom we may never persuade), because through love to the truth and to our neighbour we try to put ourselves in his position, and finding out the truth he has got, seize it and recognise it, and then try to pass on

to him what we have got and he is missing; that we may have a bright and quiet courage, free on the one hand from a shallow optimism, which because it does not hate evil as it ought, fails to see it and to fear it—on the other hand, lifted high up above that moaning despair which, whatever else it may succeed in doing, will never win recruits for the Church, and which dishonours God as much as it depresses man. Most of all, that we may live quite close to God, and make Him our refuge and home, and when men outside upbraid and misjudge us, take all to Him, and ask Him, Whose right hand is full of righteousness, at whatever cost to give us Light and Peace. Then we shall have our reward, not in winning every man's good word, nor in always escaping the solitariness that is the sure penalty of independence, nor in frothy applause, nor in a feverish routine of popular and easy activities that leave about as much mark on the Church as the sob of a rising wave on the flood of the Atlantic, but in the steady discharge of serious duties which the judgment of conscience steadily indicates to us; in the quiet maturing of plans, which, to be worth anything, must have time for ripening; in occasional leisure for study, if a Bishop, (in the pithy sentence of one not in the least likely to be a case in point,) is not soon to become "the most ignorant man in his Diocese;" in prized and fruitful occasion for personal intercourse with the beloved labourers at his side; best of all, in souls won to Christ by preaching that is at once solid and faithful, and by a life about which it can in some measure be said, in humble imitation of our great Example, "There went virtue out of him, and it healed them all."

There can be no advantage in now discussing the expediency of the recent arrangements, by which under the operation of the Bishopric of St. Alban's Act, the territory of this ancient Diocese has been so materially changed. It was not indeed to be expected that such serious alterations could fail to excite some reasonable disappointment, and a good deal of becoming regret. But now that the settlement is permanently effected, loyalty to the interests of the Church—may I add, fairness towards him who will be held chiefly responsible for making it a success—justify the expectation that we shall all combine to make the best of it, and that by mutual confidence and goodwill on the part of those now brought together, the Church in a See founded by Augustine may make a great spring. Perhaps no statement of what has been effected can be fairer or clearer than that of the Bishop of Winchester in his recent charge: "The difficulties were great. No scheme could be quite perfect. I much doubt whether a better could have been devised, unless the funds could have been more than doubled. As a matter of fact, the new Bishop of Rochester will reside much nearer to his Cathedral City than did the late Bishop of Rochester, much nearer to South London than did former Bishops of Winchester. So he will be easily accessible from both, will find easy access to both. The results are that Winchester is relieved; Rochester is far better off than when its Bishops were living in Essex; South London has a Bishop almost for itself; and St. Alban's is a thoroughly new see, compact and perfect."*

* It ought to be clearly understood that the See of Rochester has contributed to the endowment of the new See of St. Alban's an income in

The *configuration* of the Diocese represents roughly the letter S, and an island floating in space. A promontory of Canterbury, running up to the Thames between Eltham and Dartford, is undoubtedly an awkward interruption of diocesan continuity. Its *area*, which consists of the Eastern and Middle Parliamentary divisions of Surrey, with the Kent portion of the old Diocese south of the river, includes the entire South Bank of the Thames (the aforesaid peninsula excepted), running west to east from Long Ditton to the Nore; north to south from London Bridge to East Grinstead. The *population*, roughly calculated from a recent census made by the London School Board for its own purposes, is at the very least 1,500,000; and at such places as Lewisham, Lee, Hatcham, Camberwell, Peckham, Sydenham, Battersea, Clapham, Surbiton, Sutton, Streatham, Charlton, Plumstead, out of many others I might name, is rapidly on the increase. It cannot be too extensively understood (and my authority is that of Messrs. Williams and Shelford, C.E., Great George Street), that while the area of the metropolis north of the Thames covers 50 square miles, the area south of the river covers 68; and that while the increase of the population in the twenty years from 1851-71 for the entire metropolis was at the rate of 34 per cent., the increase in the southern part of it has been at the rate of 57. It should also be known that while the increase in the rateable value in the metropolis may be calculated to be three times greater than the increase of popula-

permanence of £500 a-year, and an undefined portion of the proceeds of Danbury. The territorial result is South London, instead of Hertfordshire and Essex, with an *additional* population, sure to be continually augmented, of at least 300,000 souls.

tion, in the south of London it is at the rate of 127 per cent. against 104 per cent. for the entire metropolis.

The accessibleness which the recent arrangements ensure for those who have to meet each other for diocesan business, is a very conspicuous advantage. The Surrey portion of the diocese is simply grid-ironed with railways; and the residence near Croydon, which I have hired for my personal use, is not only within easy driving distance of every part of South London, as well as such more remote localities as Greenwich and Lewisham on the north-east, Godstone and Reigate on the south, Kingston and Wimbledon on the west, but it has direct railway communication with the Cathedral City, and is within twenty minutes of a town from which there are 140 trains each way daily to various parts of London.

Perhaps few dioceses have more points of interest than our own. We combine the lovely chalk hills of Surrey with the cherry-orchards and hop-gardens of Kent; Woolwich Arsenal and Chatham Dockyard; Kew Gardens and Greenwich Hospital; Ham House and Cobham Hall; Rochester and Cooling Castles; the Thames and the Medway; the Collegiate Church of St. Saviour's, Southwark; Gundulph's Cathedral, and locally, though not ecclesiastically, the grey towers and august traditions of Lambeth. As to the possibility of reasonably overtaking the work, it is of little use to hazard an opinion, when some of us, regarding a Bishop as a sort of magnified Rural Dean, give him his duties accordingly; and others would envelop him in a kind of misty grandeur, to be brought down from the clouds and displayed to his brother Church-

men on select and rare occasions. Good sense, however, always discovers a reasonable mean; and there can be no sort of advantage in multiplying Bishops if their life is only to be passed on the railway, and their strength wasted in a round of minor duties which probably most, if not all, of their clergy could perform much better than they. At any rate, for some time to come, we must be prepared to group much of the work, rather than do it in detail; and that self-acting law, which always sooner or later asserts itself, will presently make it plain both to me and to you by what kind of duties we can best serve each other, and build up the Church in our midst.

CHAPTER II.

FIRST YEAR.

THE work of our first year includes the ordinary duties of regular administration in conjunction with that labour of special organization which sprang out of the reconstruction of the Diocese. I have held 4 ordinations, at which 33 priests and 33 deacons have been ordained; 7 churches have been consecrated (that of St. Michael and All Angels, Woolwich, under my commission by the Bishop of St. Alban's), of which 2 had been previously licensed for Divine Service; and 4 have been re-opened after important repairs. I have also held 73 confirmations, at which 8,100 persons were confirmed. It so happened that this was the year in which the bulk of country confirmations fell due; and it was a fortunate circumstance which enabled me at so early a period to penetrate into the remotest corners of the Diocese, and gave me an opportunity of thankfully recognising the grave conscientiousness with which the Clergy, as a rule, prepare their young people for the solemn rite. Last autumn, when the vacation was over, I hastened to invite the Clergy to meet me at the four centres of Reigate, Wimbledon, Southwark, and Rochester, for devotion and conference. To me, at least, these gatherings

were full of profit and happiness ; I only wish the way could be made plain to arrange similar gatherings for my lay brethren.

Our special work has been that of reconstruction and consolidation. The existing Diocese being composed of three fragments of unequal size, taken from London, Winchester, and Rochester, the first step towards welding these fragments into a living and organic unity was to re-adjust the machinery already existing, so as to meet the altered conditions of the case. This machinery was chiefly Evangelistic and Educational. The Evangelistic agencies hitherto occupying the ground were the Bishop of London's Fund, the Surrey Church Association with its offspring the South London Fund, and the Bishop of Rochester's Fund ; and they have severally done important work of permanent value. Immediately, however, on the Bishopric of St. Alban's Act coming into operation, it became desirable to form without further delay a single organization for the spiritual necessities of the Diocese, and after full and harmonious discussion of the whole subject by a thoroughly representative Committee of Clergy and Laity, a society was formally constituted in January last, called the Rochester Diocesan Society, to take up the work hitherto carried on by the above-named agencies, now within our limits superseded ; and (as it may not be presumptuous to hope) with even an augmented success. This new organization in its *nature* is a Society, not a Fund. Its *area* is the entire Diocese. Its *object* is to initiate and sustain new Church work of all kinds, (except school work otherwise provided for), such as the employment of missionary curates, and other living agents, the erection

of churches, school churches, mission buildings, and parsonage houses; the purchase of sites for Church purposes, and occasionally the assisting of Endowment Funds. Its *government* is vested in a Council consisting partly of official members, and partly of members annually elected by subscribers of not less than 10s. 6d. per annum, to the extent of two out of each Deanery, one at least of whom shall be a layman. Donations can be applied by the donors (if specified at the time of the donation) to any of the objects of the Society; and they can be paid by annual instalments.

This Society is now in full operation, and it has been my duty to preside at eight meetings in different parts of the Diocese with the view of explaining and advocating its claims, as well as to preach for its funds in 15 pulpits. A few statistics will show the gravity of the case, and that help cannot safely be postponed. A population of at least 1,500,000 souls is ecclesiastically distributed into no more than 300 parishes, with only 565 clergymen. To put it in another way (leaving out of account the religious ministrations of other Communion*), in a Diocese where there are no less than 41 country parishes with under 600 inhabitants, the average population of each parish is about 5,000; and each clergyman, beneficed or licensed, has an average charge of over 2,000 souls. In 1877 there were parishes of 33,000, *one*; 30,000, *one*; 25,000, *two*; 20,000, *three*; 15,000, *eight*; 10,000, *seventeen*; 7,000, *forty-four*; 5,000, *thirty-two*. Already a sum of £8,000 has been promised, but much of this

* These ministrations, it is but common justice to say, are in some cases of quite exceptional value. May God bless them whenever and wherever done for the true glory of His name!

is spread over a period of five years ; and if we are to make any adequate impression on a deficiency of spiritual provision, which, of course, is steadily growing with the increase of population, we ought to have a reliable annual income of at least £10,000.* It is probable that the temporary assistance of an organizing secretary will be indispensable in helping us to reach the large resources within our boundaries ; it is hoped that when it comes to be understood that we are really pleading for a section of London, and for that section perhaps least able to help itself, the consciences of our brother Churchmen may be thoroughly stirred.

The Rochester Diocesan Board of Education, for some years past in active operation for the Kent portion of the existing Diocese, and supported there with a singular liberality, proved an excellent model for the new Board to be constituted for the entire area. The Council, which administers its affairs and dispenses its finances, is, with the insignificant exception of a few *ex-officio* members, and six appointed by the Bishop, elected every three years by the entire body of the subscribers. The Treasurers are elected by the Council. The Hon. Secretaries, four in number, two of whom are clerical and two lay, are nominated by the Bishop. The Inspector is nominated by the Bishop from names submitted to him by the Council. The main object of the Board is to ensure and encourage religious instruction in the Voluntary Church Schools of the Diocese through a system of periodical inspection by a responsible officer ; but

* How I wish some bountiful friend would guarantee for four years an organizing secretary's stipend. It is not too much to say that it would result in at least £10,000 to our funds, and thoroughly root the Society in the Diocese. The very man for the work is before me, and ready.

power is taken under the new constitution to extend this inspection, when practicable, to secular subjects ; and in exceptional cases building grants will be made in rural districts. No subsidies are contemplated for maintenance purposes. Sunday Schools are included within the area of the Board's operations.

I should like to add here, though it hardly comes within the scope of this letter, that, so far from feeling anything like despair as to the future of Church Day Schools through the competition of the Board School system, all that has happened since Mr. Forster's Act came into operation encourages us to take a cheerful, if not a sanguine, view of our position.* Whether we apply the test of the quality of the teaching, the attainments of the children, the interest of the parents, the earning of the State grants, or the goodwill of the public, as evinced by their contributions, we quite hold our ground. The Church, so far from losing heart, is prudently erecting fresh Training Colleges for Teachers, and our National School system is likely to prove one of the deepest and strongest entrenchments of our citadel when the real battle comes.

Let us, moreover, clearly understand that a definite and systematic method of Scriptural instruction is the essential distinction between the religious teaching in Board Schools (liable at any time to be altogether discontinued at the pleasure of the managers) and the syllabus of Church Schools ; and that since the only certain method of ensuring that this teaching is given is by competent examinations held at regular intervals, it is of the first importance that sufficient

* Of course, in *London and the suburbs*, the competition of the Board Schools most seriously affects even the existence of many Voluntary Schools.

funds should be subscribed for ensuring this inspection. I earnestly invite the liberal aid of Church people to this indispensable object; and I trust that in every parish throughout the Diocese there will be an annual offertory for the purpose.

Certain of the Rural Deaneries in the Metropolitan part of the Diocese are of unwieldy proportions, and a scheme which has been carefully considered by the Rural Deans, and submitted to the Ecclesiastical Commissioners, will shortly be laid before Her Majesty in Council. The existing Deaneries of Ewell north-east and Ewell south-west have been re-named respectively the Deaneries of Beddington and Reigate; and three new Deaneries have been proposed: one out of the Deanery of Greenwich, to be styled the Deanery of Deptford; one out of the Deanery of Lambeth, to be styled the Deanery of Kennington; the other out of the Deanery of Streatham to be called the Deanery of Battersea. Possibly at some future time the Deanery of Greenwich may be yet further relieved by the formation of a Deanery of Lewisham.

It also became apparent, that the formation of a new Archdeaconry for the Surrey part of the Diocese was indispensable. The not unbecoming cause of hesitation lay in the necessity it involved of the severance of South London from the archidiaconal jurisdiction of the much-respected Archdeacon of Surrey, whose ripe experience, kindly administration, and indefatigable labours as Suffragan Bishop of Guildford had justly endeared him to all classes of Churchmen. But the step was inevitable; and when the order in Council was gazetted erecting the Archdeaconry, I had the satisfaction of appointing Canon Fisher, Vicar

of Kennington, to be the first Archdeacon of Southwark.

The Kent and Surrey Societies heretofore existing for the relief of the Widows and Families of Clergymen, will continue as before, without any attempt to fuse them. Endowments which could neither be diverted nor divided, put insuperable difficulties in the way of amalgamation, and but little would have been gained by the attempt.

The want of a *Diocesan Kalendar* was much felt last year, but it was postponed through financial considerations. The liberality of a resident Churchman having guaranteed the expense, a Committee (appointed to consider the details when the plan was first talked of) will at once proceed to prepare it, and I trust it will be ready by Christmas. It will be published for 1s., by Wells Gardner, Paternoster Buildings; and if every one who receives this Pastoral will order a copy, it ought easily to pay its way.

The arrangement of the jurisdiction of the Ecclesiastical Officers in the parts of our newly constituted territory, transferred from London and Winchester to Rochester, in the absence of distinct instructions in the Act has not proved easy of settlement. Guided by legal advice, I have determined that the Rochester officials shall be taken to be the officials for the entire Diocese; but the question of compensation, which of course ought to be arranged, if possible, to the reasonable satisfaction of all concerned, is still in suspense.

CHAPTER III.

WORK IN FRONT.

ALL the plans which will now be proposed to you, I do not, for obvious reasons, desire to start at once; yet I strongly feel that in their entirety they are essential to any thorough mastery of the practical problems we have sooner or later to face, and I quite expect to be told that they by no means cover the entire area of our duty. Some of them may rank first in order of importance, others third; but just so far as they express real wants, they will not suffer themselves to be forgotten, but will work their way to the front.

I. First I must say a word on what is very near my heart, and what all will feel to be of the deepest importance, though there may be a difference of opinion as to the best way of effecting it. The deepening and invigorating the spiritual life of the Clergy, especially of the younger clergy who are most likely to value and accept such help, must ultimately tell on their ministry and their flocks. It stands to reason that they who are continually handling holy things are exposed to the subtle peril of losing the vital impression of them. A conventional and artificial, and, therefore, insincere way of uttering truth and pressing holiness, is a temptation which no one can escape;

when grown into a habit it acts like a paralysis. Even apart from these perils, by no means rare, it is a real refreshment for a tired clergyman to leave his books and his duties, and even his family, for a couple of days of spiritual companionship, honest searching of his own heart, full review of his labours, sustained prayer, and quiet reflection. The time is not lost to his flock, for it is a kind of Sabbath to him, and his people soon discover where he has been and what he has received. Having already on six different occasions conducted private devotional gatherings of my brethren, I know from personal experience how such seasons are valued; and one of the happiest and holiest duties I set before myself in years to come is enjoying the privilege of occasionally inviting my brethren to come apart and rest awhile, in some quiet place here and there through the Diocese, where, in the presence of our common Master, we may take counsel together about the Kingdom we serve and the truths we love; and then go home, with a holy recollection for months.

II. *Lay help* in a Diocese such as ours cannot too soon be considered and organized on a definite plan. Organization, if not too complex and rigid, just doubles working power. It is certain that not a few laymen possess in a remarkable degree gifts of facile and clear teaching, which should be of vast help to the Church; it is still more certain that if we are to throw the Gospel net in any adequate way over the masses of our urban population, other hands besides clergymen's must cast it into the sea, and then bring it to land. It is now far too late in the day to discuss the propriety of lay agency. The exigencies

of the Church's duty and the vigorous good sense of Christians settled that long ago. In fact, this is one of those practical questions which is now removed from the area of controversy, and the chief matter about which Churchmen of solid experience and active sympathy are most anxious, is that we should lose no time.

The details of our scheme must be worked out by a Committee, which will, I hope, be appointed before this Pastoral is in your hands; but the main features of the scheme to which I shall invite their consideration will embody the institution of three orders of Lay Helpers—*Evangelists*, *Readers*, and *Workers*. *Evangelists*, happy in possessing special qualifications for initiating work, would be empowered to discharge direct missionary duties, in the shape of preaching and holding services in places where fallow ground needs to be broken up for the parochial clergy to till. *Readers*, without being invited to preach, would conduct services in schoolrooms, visit the sick, and be invaluable assistants on the regular staff. *Workers* would include Sunday-School teachers, choirmen, Church helpers of all sorts, especially those who would immensely relieve the Clergy by undertaking most of the work now connected with the Temperance Movement, which probably will be much better done by laymen. All these would be unpaid; they would be formally commissioned by the Bishop; they would never work without the Incumbent's consent; in some cases, we hope, they would come to us from across the water, and give their help, where it is quite as sorely needed as in East London. No doubt there are many working actively among us

who would not care for such a recognition if it were offered them. Let them work as they will ; anyhow their assistance is welcome. But there are many more than might be supposed who feel the disadvantage of isolated work ; who value sympathy, and fellowship, and the comfort of united prayer ; who fight better in rank than when on patrol ; whose march fatigues them less when in company with friends. To such we say, " Come and work with us, and we shall do each other good, and both our usefulness and happiness will be doubled." If we are careful to give all needful liberty of action, and at the same time to observe such precautions as may ensure soundness of faith and prevent mortifying failure, I am convinced we may, in course of time, bring a great accession of strength to the Church, and work a vein of ore which will be untold wealth to us. The Church will have a kind of Resurrection if we can only learn to win, use, and trust our lay brethren. Recruited from all ranks, and in full possession of what are now unknown and wasted resources, she will become, in fact as well as in name, the Church of the People, and so deserve to keep what otherwise she may irretrievably lose. I also propose to appoint a Committee to consider the entire question of Women's Church work in relation to this Diocese.

III. We must not suffer the winter to pass without inaugurating, perhaps on the Oxford plan, a Central Diocesan Branch of the *Church of England Temperance Society*, which, already locally planted in many parishes of the Diocese, should be recognised and constituted as an integral feature of our work. There can be no need for me here to insist by arguments that are

happily common-place, and statistics that are mournfully familiar, the pressing necessity of an intelligent, systematic, determined Christian effort to diminish intemperance. Also, it ought to be quite possible in the handling of this question to combine a sincere enthusiasm with a reasonable moderation; and while entrenching on no man's liberty, and intruding into no man's conscience, to fight a fair, strong, and winning battle for virtue. The Church of England Temperance Society welcomes and enlists both those who abstain from any use of alcoholic mixtures, and those who, in the legitimate exercise of their undoubted liberty, use them, but with exemplary moderation. We cannot do without each other; and if occasionally there is some apparent friction in the co-operation of the allied forces, it is only to be expected, and should not be made too much of. We shall all, however, admit that for the effectual treatment of confirmed drunkards, total abstinence is the only remedy; and if, in the exercise of what is also their undoubted liberty, Christian men and women, for example sake, consent to give up the use of alcohol, not, indeed, asking to be either praised or pitied, but to be left alone, I being one of them, say to such, "We wish you good luck in the name of the Lord." In the course of time, I hope we may see Ruridceanal branches planted everywhere, in villages quite as much as in towns; and I anticipate no invitations with more sincere pleasure than those which will probably come, in all good time, for occasionally distributing cards of membership to juvenile associations.

IV. Among the increasing, and, perhaps, most serious evils of the day, is the lack of theological

study among the younger clergy, and, I instantly add, often through no fault of theirs. I suppose there never was a period in the history of the Church, when in the face of a highly educated laity, and of the rapid growth of the educational standard among all the classes of the people, a corresponding advance in the culture of the Anglican Clergy was more imperatively demanded. Yet from causes, some of which are intelligible, some remediable, and some (to be perfectly candid) without excuse, there is supposed now to be no leisure for cultivation and self-improvement. An incessant round of absorbing and often insignificant activities absorbs the time and strength which ought, at least, to be shared with reading and devotion; newspapers and reviews combine to produce what the happy phrase of a living scholar calls a "superficial mediocrity of erudition." But an ignorant clergy inevitably becomes, sooner or later, a fanatical clergy; and it is a real cause of anxiety when the weekly sermon, which in most cases is all that busy laymen can procure in the shape of religious instruction, is but a sort of waste basket of ponderous common-places, or a long spasm of emotional rhetoric, which, if it occasionally touches the conscience and moves the feelings, cannot satisfy the understanding nor change the life. Men expect to be taught when they come to Church, and it is a reasonable expectation. In this Diocese, much of which may accurately be described as London out of doors, there is a special importance attached to the function of preaching. But if our Clergy come in any appreciable extent to abdicate their great duty of Christian teaching, through ceasing to qualify themselves for it, their congregation will take their revenge

either in keeping away or in going somewhere else. What shall we do to stimulate theological study, and to induce incumbents of parishes who, with the best possible intentions, are often chief offenders in the matter, at once to make study possible for their curates by contriving the leisure for it, and (what is of equal importance) assisting them with their advice? Two methods occur to me, which, while quite independent of each other, may easily be combined with considerable advantage. One is to form in every Rural Deanery clerical societies for regular and collective theological reading; the other is to organize a system of prizes to be given for the best papers on subjects announced beforehand; the subjects to include Hebrew, a specified book of the New Testament, both in Greek and English, a period of Church History, one work of a classical English Divine, some physical science in its bearing on Revelation, and a practical subject of Pastoral Theology. The prizes, to consist of a set of valuable divinity, would, I think, be readily forthcoming. I gladly offer one to begin with, of the value of ten guineas. I think also that the Rural Deans in each Deanery, or some clergyman in their stead, of standing and culture, would not be indisposed to take the trouble of organizing and superintending these gatherings. If my plan seems chimerical, at any rate it is a step in the right direction, and in the Southwark Rural Deanery the experiment has already been commenced. Until it is made clear that the plan must fail, and in the absence of a better, it is unnecessary to be daunted by plausible difficulties. At a convenient moment I propose to invite the Dean and Chapter of Rochester, in conjunction

with my chaplains, to consider the whole subject ; and the Diocese will feel that the task could not possibly be entrusted to more competent hands.

V. In close connection with this scheme, it would be a great advantage if we could presently set on foot a well-considered system of Diocesan Bursaries, to assist the University education of promising young men proposing to take Holy Orders. This, I am persuaded, is the right way of dealing with the imminent dearth of candidates for the Ministry, and far preferable to the establishment of Theological Colleges, which, with all sincere respect for the good men sometimes turned out of them, and the learned divines who usually preside over them, are an unsatisfactory substitute for the Universities. If the rulers of the Church rule generously and trustfully, and if the incumbents of parishes will kindly and conscientiously train the youths to whom they give titles, the Church will never want recruits for her work. But it is probable that we must henceforward look to a somewhat lower social stratum from which to draw them ; and this necessitates a subvention of funds. It will often happen that a studious youth, anxious to proceed to the University, and with the prospect ultimately of taking Orders, obtains an exhibition, which, while a substantial help, is totally inadequate for his maintenance. But if he could be assisted by such a sum as might be provided out of the source I suggest, he would be able to complete his education, and enter on his career. I want to raise a fund, out of which we might assist young men of promise to qualify themselves for Holy Orders. Gladly I offer a Bursary of £50 a year for four years which shall be com-

peted for (if this seems the best way of doing it) by scholars receiving, or having lately received, their education at one of the admirable Grammar Schools within our own boundaries, on the understanding that I am personally satisfied with the candidate's religious character, that if he ultimately declines to proceed to Orders the money is returned, and that he serves his apprenticeship in this Diocese. The management of the funds will of course be entrusted to a suitable Committee, who will also be invited to consider and perfect the necessary details.

VI. A conspicuous want in South London is a centre. This seems ready to our hand in the beautiful Collegiate Church of St. Saviour's, Southwark, the choir of which, if thoroughly restored and fitted, would be specially convenient for Diocesan services; while the Lady Chapel, with its many interesting associations, would be an admirable chamber for conference. Is it quite vain to indulge the hope that if a suitable scheme were proposed to the public for thoroughly restoring this exquisite specimen of Early English architecture, many friends from both sides of the water would help us, and that even Churchmen in other Dioceses might cheerfully give us their help? This we may be sure of, that no measure of an external character would go further to consolidate our South London work, or to help to reconcile Surrey Churchmen to our new arrangements, than this of making St. Saviour's, Southwark, the pro-Cathedral of the Diocese.

VII. To stimulate, maintain, and develop the blessed work of Missions to the Heathen is my duty and shall be my privilege. How this can best be done

is a matter for consideration. It is possible that if laymen of leisure and well acquainted with the subject could be found in both the Archdeaconries to watch over the interests of our two great Missionary Societies, and with tact and diligence keep their great claims constantly pressed on both Clergy and Laity, a deeper interest in Mission work would be produced, and as its reward, a happy reaction on our own work at home.

VIII. One more remedial measure which we must keep steadily in view, is a system of Book Colportage, whereby through the means of hired colporteurs, whose salaries would in great part be met out of the profits of their book sales, sound and attractive publications, both secular and religious, would be conveyed from house to house, and room to room, systematically and continuously. The public are very little aware of the amount of loathsome and corrupting garbage constantly being sold, and greedily read by the working classes both in town and country; and the only practical way of counteracting the mischief, is not by feebly deploring it, or pretentiously forbidding it, but by promptly anticipating it, through providing in the place of it what is quite as attractive, and far more wholesome. In six cases out of ten, people read bad books, not because they prefer the badness, but because it is all they can get. Wisely meet the intellectual craving by good food, and the carrion will be left in the gutter. The arrangement of all this must be a work of time. In no case, I conceive, should we supply the entire deficiency wanted, but give aid towards it. Obviously, also, there will be difficulties of detail in working out the scheme. But the system of Bible

selling to the poor of London, which for the last twenty years I have watched with a thankful interest, has made it clear to my mind that the very poorest classes are great book-buyers, and also read what they buy. It is, moreover, an encouragement to know that in both our Archdeaconries we possess experienced men who are thoroughly conversant with the general subject in its practical form. In Surrey, Canon Erskine Clarke, Vicar of Battersea, has laid the entire Church under a debt of gratitude to him for his successful efforts towards creating a pure popular literature for all classes and ages; at Blackheath we have Mr. John Macgregor, one of the Hon. Secretaries of the Pure Literature Society, and Mr. Bullock, the successful Editor of *Hand and Heart*.

IX. When Rector of St. Giles' in the Fields, and afterwards as Vicar of St. Pancras, I founded, used, and bequeathed to my successors a fund designated the Rector's Charitable Donation Fund, into which I paid all sums sent to me to be used at my own absolute personal discretion, and which I found of incalculable service in administering the parish. But it appears to me, from more than a year's experience, that if possible a Bishop would be assisted by such a fund even more than a parochial clergyman.

He will be constantly made acquainted with cases of grave necessity, in which, whether for some special diocesan effort, or for the personal assistance of a good and perhaps aged clergyman, or for sickness in a struggling family, or for means to send a hard-worked curate or invalid child to the sea, or for the completion of a Church scheme, by which the neighbours are thoroughly exhausted, or for completing a boy's

education, ten or twenty pounds would be an untold blessing. Yet it is impossible for him to meet these needs out of his own resources, nor has he assurance or unreasonableness enough to be continually encroaching on the benevolence of private friends. Now it is certain that there are to be found kind hearts that would gladly help such cases if only they knew of them; there are also others, who, while slow to entrust money to Committees, (which are usually credited with only a dull conscience, and of which personally they know nothing,) are quite ready to entrust their contributions to an individual who ought not to feel troubled by being asked to take care of it, and whose position of influence qualifies him to be an efficient Trustee. With this view I intend to open a fund, to be styled "The Bishop of Rochester's Charitable Donation Fund," into which I shall pay all money placed at my personal discretion for the general benefit of the Diocese, and of which I shall do my best to be a judicious and thrifty steward.

X. The subject of a Diocesan Conference will be considered as soon as the consolidation of our new area seems sufficiently advanced to justify the experiment.

CHAPTER IV.

DIOCESAN ARRANGEMENTS.

I. FROM November to the end of July (Christmas and Easter and Whitsuntide Vacations excepted), I attend every Monday morning at 28, Great George Street, Westminster, from eleven to one, for Diocesan business. While a previous engagement is not indispensable, it will ensure an interview. Special engagements can of course be made for other times.

II. Twice a year, at Trinity and Advent, I hold general Ordinations. Candidates must either be graduates of Oxford, Cambridge, Durham, London, or Dublin, or have completed their course at King's College, or the London College of Divinity at Highbury. A short preliminary examination is required of candidates for Deacon's orders before they are finally accepted, except in the case of those who have passed the Cambridge Preliminary Examination in Theology, or who have graduated in Theology at Oxford. The Examination is held at the Charterhouse, about three weeks before the day of Ordination. The three first papers are upon the Holy Scriptures; and in the event of a candidate not obtaining a moiety of the possible total of marks, he is relieved from the remainder of the Examination, and invited to return

to his studies. A full and exact conspectus of the result in marks of each man's work is registered, and the proficiency of the candidates in each part of the Examination set out for my own eye. The successful candidates are assembled for two days before the Ordination for instruction and devotion, and as they are then free from all anxiety about the Examination, it is their own fault if they do not profit by the opportunity. I do not grant Dimissory Letters, nor do I give Priests' Orders, except under special circumstances, to those who have received the Diaconate in other Dioceses. Deacons are expected to remain in their first curacy at least two years.

III. For the convenience of the Clergy generally, I issue in the autumn, after full consultation with the Rural Deans, a list of the Confirmations which I propose to hold during the following year, and by this list I am compelled to abide. While ready, as frequently as is desirable, to hold Confirmations in village churches, even where the numbers are small, in town parishes I cannot promise Confirmations for less than fifty candidates. For I have a strong conviction that where the arrangements are well matured, and the accommodation convenient, large Confirmations are by far the most solemn and impressive. Also I confess to a prejudice in favour of holding them, where practicable, in the central mother churches. Confirmations on Sunday, and occasionally in the evening, I find to be preferred by the Clergy in South London, and I am only too glad to meet their wishes. But it is not quite so easy to ensure order and quietness on a Sunday afternoon; and of course Confirmations push out sermons.

IV. Previous to the Consecration of a church, my Secretary issues a letter to the Incumbent designate, inviting him to meet the Rural Dean, with the architect, and himself, at the church, to ascertain if the furniture and ornaments of the church meet the requirements of the law. Should alteration be necessary, the Consecration is delayed until this is effected; if all is in order, it goes on. Consequently, if after Consecration illegal ornaments or furniture are introduced, it can only happen through the negligence or misconduct of the local authorities. Perhaps it is not generally understood that, by a ruling of Sir R. Phillimore, which has never been set aside by a superior court, any ornaments or furniture illegally introduced after Consecration cannot legally be removed without a faculty.

V. Incumbents wishing for Curates — especially those who are prepared to give a title—are at liberty to state their wants to my Secretaries (Messrs. Day and Hassard, 28, Great George Street, Westminster, S.W.), who will send them such information as they possess. Every particular should be communicated. It should, however, be understood that no further correspondence can be conducted by them. Application can equally be made by others either for titles or for curacies, provided that they are to be within the Diocese.

VI. Clergymen from other Dioceses wishing to officiate for more than three Sundays together in this Diocese should apply to me for permission.

CHAPTER V.

THE PRESENT DISTRESS.

FEW will deny that ours are anxious times, and there is no advantage in flippantly bidding men not be scared, when we ought to feel alarm about the issue of questions which go down to the roots of all that touches our present duty and our unseen future—the truths that give dignity to our life and illumine the grave with the hope of immortality. One thing, however, is consoling in it all; the fact that Religion is still recognised as something worth contending about. Let poets simper as they will, Christ can hardly be said to be mouldering in His grave, when His claims are more vehemently discussed, His character more closely analyzed, His life more critically studied, His person more ardently loved, than at any time since He disappeared from among men. It is quite true that the Church is distracted by hot dissension, but it is only because men are so passionately in love with Truth, as the supreme possession of their lives, that they defend and proclaim it at any risk. Though her differences are serious her activities are prodigious; if we must choose between fighting and sleeping, I for one say let us be awake.

First among the features of our present distress I

put unbelief, because it *is* the first and the greatest. Who does not prefer even a grave superstition to a dismal atheism? Thomas Aquinas, at least, adores Jesus Christ. Comte, in what he calls Humanity, worships himself. Indisputably, unbelief is a wide expression, since it begins where a subtle Arianism almost imperceptibly parts company from the orthodox formula, and ends by a blank abyss, where modern thinkers blandly inform us that modern research gives no glimpse of a Personal God, and where the human spirit, with all its ineffable hopes, undeveloped powers, and exquisite forces of joy and sorrow, faith and hope, is austere told that its short life, so full of tragic interest, will be but as the brief sob of a wave as it rises and falls on the shore. The outcome is, that conscience becomes a lie, creation a misfortune, existence a bubble, reason an enigma, and death—the supreme end. No doubt the more prudent of our sceptics do not exactly say that God cannot be; simply that He is unknowable and undiscoverable. But practically it comes to the same thing; and since God is the Keystone of a Revealed Religion, if He falls the Religion falls with Him—with its august credentials, its accepted authorities, its blessed traditions, its glorious future. Also it is possible that the number of those who hold and propagate these extreme views is but small; yet the area in which they are felt is a very wide one; and if the result is not, in the majority of instances, absolutely destructive of faith, it goes far to suspend, if not to paralyze it. When a number of erudite and scientific men distinctly declare that the reliable evidence for a God is not to be had, and that what professes to be a Revelation of Him,

must be judged by proofs of its own, not recognisable by scientific thinkers, a great mass of men will be tempted to treat it as hardly worthy of their serious attention. A subtle, perhaps scornful, agnosticism will rapidly percolate the surface of cultivated society, corrupting morals, chilling goodness, and darkening life.

Now in the presence of this Unbelief, which we must neither deny nor despise, there are three things for us Christians to do. First, let us be careful how we blame Physical Science for it, or in any way underrate or discourage it, or suffer ourselves to use language that might be interpreted into a weak fear that God can ever deny Himself. The Church need not dread Science as if it contradicted Revelation, and sceptics must not welcome it as if it exiled God. Religion and Science move on different planes, and appeal to different tribunals within us. Each reveals God, though not the same side of Him; each appeals to its own evidence, of which the other, though not immediately cognisant, need not on that account have a jealous dislike. As Principal Tulloch has observed, "There is no question of thought, of reasoning, or of scholarship, which when fairly raised, Christian Protestantism is not bound fairly to meet." The Church fears nothing but ignorance, and impatience, and a false dogmatism. Undoubtedly Science has no scalpel wherewith to detect immortality; no telescope that can reach beyond the stars to where an Incarnate God is visibly adored by saints and angels. Yet it does tell us of an order, and a progress, and a harmony, which no hypothesis suits so well as the first sentence of the Apostles' Creed. Next, let us be thankful for the many learned and doughty champions of the faith

the Church possesses now; men who can meet her enemies on their own ground, and grapple with them over every foot of the controversy, and both by speech and writing vindicate for the faith of Christ that it is the noblest subject for study ever yet presented to the spiritual nature of man; and if not yet winners, at least keeping the battle drawn. Let us, I say, thank God for them, and comfort our own hearts, and cheer our people on account of them, and stand by them in their difficulties, and try to understand their position; and if occasionally (meaning the best) they surrender ground they ought to hold, or make admissions that do not strengthen their cause, but hurt it, while loving truth more than its champions and consequently unable to surrender it, we will not therefore make them offenders for a word, nor summon to a stern court-martial gallant but perhaps mistaken officers for unavoidable errors of judgment. Let us close our ranks and hold by each other, and if we differ, differ in love. Also let us, who are the humble workers in the Church, steadily work on. All the philosophers under the sun will never rob us of the Character of Christ; of the stupendous marvel of the Church's life, growth, and victory; of the gifts of grace, of the assurance of the life to come. If we believe in God, let us go on working as if we did, in spite of those who tell us that we have no Master to work for, and no tools to work with. We know better. If you want a calm and strong faith in God, the best place to find it is not always in gilded saloons, nor in clubs, nor even among the folios of a library, nor in the coteries of leisurely divines. Rather go to those whose blessed duty it is to preach the Gospel to the poor, to take

the message of Christus Consolator to the young, the sick, the sorrowful, the dying; whose best energies are devoted in putting their belief into action; who feel that the surest evidence of a Living Saviour is to represent His life among men. They will tell you that Christ is still sought, welcomed, and worshipped by countless human souls, of whom society is ignorant and the world unworthy, but who are the salt that keep it from corruption, the hope that saves it from despair. The Church, alone, knows how truly and strongly the life of Christ still beats and throbs in the worship and adoration of His true disciples; if others lose heart it will never be they, who, putting Religion to its most crucial and severe experiment among people who most need it, and under circumstances that make its progress exceptionally difficult, find and therefore proclaim it true.

At the opposite pole of thought, nay, in what some affirm to be an intense and inevitable reaction from it, we encounter what is popularly understood as Ritualism; and which for the sake both of fairness and accuracy, it will be convenient to examine from the stand-point of its own supporters. Ritualism, in its intention, claims to be a return to "Catholic principles." Regarding rites and ceremonies as but insipid and cumbrous accessories to worship, unless expressive symbols of doctrine, it firmly contends for them as essential to the faith, and claims vestments, lights, the mixed chalice, leavened bread, and incense, in addition to the eastward position, as "main elements of ritual," and as dating back to the fifth century, some to the very beginning. Its main principles are "a deepened sense of the presence of God in His Sanctuaries ;

with a higher estimate of Holy Orders and the Sacramental Life." The specific doctrines and views that characterize it are alleged to be in harmony with what has been held from time to time by such men as Andrewes and Bramhall, Thorndike and Ken. Their Eucharistic doctrine is "that there is a mystical and sacramental identity between the real Presence and the consecrated elements, and that the act of consecration is the turning point of the mystery—substantially there is no difference at all between us and the Church of Rome in regard to the Holy Eucharist; the only difference is as to the mode of the divine Presence: not as to the *Res Sacramenti*, but as to the co-existence of the *Sacramentum* with the *Res Sacramenti*." On confession, the points sought to be established are these—"that confession, while no longer compulsory, is yet freely offered to all who may feel the need of it: that it is a help, though not a necessary one, in the way of repentance at any time, especially on the two occasions mentioned in the Prayer Book, preparation for the Holy Communion and for death"—that such freedom extends equally to use or disuse, and if used, to the question of more or less frequency, and the being occasional or periodical—that though confession itself is not to be regarded as a sacrament, and therefore not of obligation, yet that absolution which is sought as the consequence is of sacramental efficacy, "having," as the homily says, "the promise of forgiveness of sins." In the attitude of this movement towards Rome there has been of late a marked change. Ten years ago, no scruple was felt in irritating English Churchmen by coarse boasts about educating a Protestant public into a speedy return to

the Papacy. Now, all that is changed. The younger men, and, notably, the more responsible members of the school, repudiate, almost with indignation, any intentions of the kind; and stoutly claim a place and a liberty within the English boundaries. "To stigmatise Ritual development in its origin as Romanising is not borne out by fact. Romanising is a trite and easy reproach." For much of what I have here written, I have borrowed the "*ipsissima verba*" of Canon Carter, who will, I conceive, be generally accepted as a reliable exponent of the views of this school, and for whose erudition, sincerity, and lofty character I entertain a deep respect.

In proceeding to make some observations on this important matter (and the limits of this letter prevent my developing them into a complete argument), let me first remark, that while there is indisputably a growing preference for musical services, and for a more elaborate ritual, and for grandiose architecture, and any amount of flowers, there is no solid reason for identifying it all with Romanism. They are but the phenomena of a high wave of ceremonialism, which has washed on the shores of Nonconformist communions quite as much as on our own, and probably affected them more. While indisputably, sometimes, accompanying a steady progress towards the Roman corruption, they are not necessarily symptomatic of it. This growing interest in the externals of religion, while it has its unspiritual and dangerous side, is in great measure owing to the influence of musical taste, to more artistic cultivation, to what goes by the name of æstheticism, and to our domestic and educational habits. To confound High Churchmen as a

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body with their extreme wing, is a ludicrous injustice; and if half the Church services in England were choral to-morrow, I should be as confident as I am now in the staunch loyalty of the great body of English Churchmen to the doctrines and principles of the Reformation.

The Ritualistic controversy immediately affects three parties: the individuals who raise it; the Church from which they invite liberty and recognition; the Bishops who are the heads of the spiritual society to which they claim to belong.

Springing as I do from a school of Churchmen which has had its full share of obloquy and neglect for the sake of those fundamental truths of the Gospel which are now loved and preached, almost as common-places, by all our theological schools in turn, I hope to be incapable of easily misunderstanding or unjustly censuring any man who honestly believing himself to be in possession of truths, which others are missing, had rather die than let them go. Nor must we forget that they were uncompromising Protestants, who in Scotland more than forty years ago, went out of the Church of their fathers in defence of what they thought to be their spiritual liberty against the encroachments of the Civil Power. Nor, once more, does anything justify the use of bitter and exasperating language. Epithets are too often the rhetoric of passion that has lost its head. This further may, I honestly believe, be said, that not a few of our brethren are somewhat dismayed to find themselves in an attitude of uncompromising defiance to all authority, except that of their own conscience, and would welcome a way of return consistent with honour.

Of the personal goodness of many of these men I say nothing, for it is not to the purpose. Nor of their hard work, for others work hard, and obey as well. Nor of the danger of exasperating large congregations, for that is unworthy, if it is God and truth we consider. Nor even of the soundness of their arguments, if I am correct in supposing that all such discussion is quite outside the case. They are either right or wrong. If they are right, God must be on their side, and will take their part: the Truth will sooner or later push itself to the front and assert itself; the Church will slowly come round to them and thank them for what they have done; and what is vital in their teaching will presently and finally be absorbed. If they are wrong, God will show it to those who are willing to see it, and sooner or later the movement will pass away and be forgotten. But to discover this, they should have had patience, and given their system time to approve itself, and had faith in the Lord of Truth, that His wisdom would be justified by His children, and manifested that humility which does not refuse to confess its own fallibleness and that dutifulness, which dares not scoff at authority and that meek Charity which is the very beauty of Christ. Then none of these hard things which are said, and so justly said now, would have been possible. But, instead of this, they have first of all anticipated what they thought the law would be found to be, by putting their own interpretation of it into force, and then, when the law has declared against them, they have not hesitated to discredit it by the twofold method of attacking the constitution of the tribunal, and depreciating the materials of the judgment; and when reminded that they have accepted

duty and promised obedience under a spiritual society, to which, in the person of its chiefs, they owe allegiance, either we are told that the Bishops are "creatures of the State," which they were, neither less nor more when they, our friends, first made their promises, or that it is "quite impossible to suppose that such solemn words imposed as a life-long obligation, a vow dating from earliest times, and framed under constitutional precedents, can be understood to cover by anticipation whatever the State alone may impose upon the Priest, or require the Bishop to enforce upon him."

It is certain that no civil society could hold together on such conditions, and the Church, with all her amazing tenacity, cannot long bear the strain. "A house divided against itself cannot stand." A Church with a foreign body inside it, such as the Ritual polity declares itself to be, must very soon either absorb, modify, or expel it. It comes to this, that what in the army would be mutiny, and in the State outlawry, in the Church is schism. My own course is clear.

With the full liberty of my Clergy, in all things pertaining to their office, and right up to the very border line of our authorised order, I have neither the intention nor the desire to interfere. For twenty-three years in the London Diocese I have gratefully appreciated under three large-minded Bishops a very ample liberty; and my own brethren need never fear from me a fretful or petty interference with their proper liberty in the practical details of their work.

In the case of infringements of the law in relation to Ritual, it is not generally understood that the initiative of proceeding does not rest with the Bishop. The official court of the Ordinary, while still in force

for matters of doctrine and conduct, is held by competent lawyers to be superseded in Ritual offences by the machinery provided under the Public Worship Regulation Act. All irregularities hitherto brought under my notice, though in an informal way, have had a full consideration; and in every case, so far as the law enabled, have terminated in a substantial result. If it should happen, that as time goes on, other and more formal proceedings are instituted, I shall not shrink from the duties that my office imposes on me; while not holding myself justified, as an impartial administrator of the law, in volunteering my advice to others. It is certain, that in the event of the circumstances of the case compelling me to let it proceed, it would be with a real and sorrowful slowness that I should use force, where a thousand times rather I would win by charity. Still in my own view of my function, for me to decline to administer the law, when such administration was *on sufficient grounds* proposed to me, would be to incur the risk, in the eyes of my countrymen, of being a lawbreaker myself.

My individual method of personally and officially dealing with those of the clergy who feel conscientiously unable either to obey the courts of the realm or to accept the private monition of the Bishop, is that of Isolation. These brethren of ours are outside the law, and it is their own act that has placed them there. Where I find them I leave them; and what they have made themselves, that I must recognise them to be. Consequently, I am compelled to decline either to confirm, or preach, or perform any official act in churches adopting an illegal Ritual, on the simple ground that, as one of the Church's rulers, I

cannot even appear to condone, by my presence and ministration, a distinct violation of the Church's order. Deeply as I regret the necessity of such a rule, I intend strictly to adhere to it. Though it of course implies to several important congregations, the loss, such as it is, of the aid and sympathy of their chief pastor, I cannot admit that congregations are more at liberty in this respect than individuals; and they have it in their own power, whenever they think proper, to summon their Bishop to their side.

Coincident with the growth of Ritual, and in close affinity with its doctrinal system, is the practice of recommending Auricular Confession as essential to holiness, if not as an absolute rule of life. In my own judgment, this question is more vital to the spiritual welfare of the Church than the shape of a vestment, or even language more or less Roman in the doctrine of the Eucharist. No words I can find adequately express the seriousness with which I regard it: you will pardon me for briefly intruding on you my view of the case.

This practice of private Confession to a Priest suggests, in the first instance, a careful reference to the teaching of the Prayer Book.

The Prayer Book, as it now stands, sanctions private absolution in two distinct instances. One of these is in the case of mortal sickness, the other is that of an individual who, before receiving Communion, desires spiritual counsel for difficulties which he cannot settle for himself. But there is a marked difference between the treatment of these cases by the Prayer Book. In the former case a special form of absolution is provided—to be used only when the sick person

shall himself desire it. In the other, no form of absolution is provided; "Minister of God's word" is substituted for "priest;" the word *confess* is omitted, and in its place is "open his grief;" and the Ministry of God's Holy Word is indicated as the approved instrument by which the benefit of absolution (accompanied with Ghostly counsel and advice) is to be given. Each of these cases is, further, taken to be occasional and exceptional; and the expression "some other discreet and learned Minister of God's Word" clearly imposes an essential limitation on the exercise of a most delicate function.

The liberty of the Clergy is another important feature in the case.

For a Bishop, indeed, to claim the power of minutely defining or controlling spiritual intercourse with individuals, would be to assume an authority which never has been entrusted to him—to show an unworthy distrust of men who, whatever may be their occasional indiscretions or shortcomings, are beyond dispute the most experienced and diligent body of Clergy the whole world can produce—to discourage the exercise of a holy function, which the indolent evade, the timid neglect, the worldly-minded ignore, but which a true pastor of souls tenaciously cherishes as the most solemn and tender, and indispensable of all his duties—would also be to rouse against him (and justly to rouse) the united protest of the godly Clergy of all schools to rebuke him to his face.

But surely there is a vast and intelligible distinction between giving occasional help to anxious souls and personally watching over, in all its minute vicis-

situdes, the growth of the religious life; between putting into a soldier's hand the weapons with which he is to learn henceforward to fight his own battles, and encouraging him, whenever danger approaches, to come to us to fight them for him; between occasionally pointing a troubled soul to the Saviour, at Whose feet it may finally and trustfully abide, and consenting to assume its responsibility for its ever-recurring duties and sins. The edification of the Church cannot healthily prosper if the habit of Confession is to grow. Independently of the inevitable injury to the soul of the individual confessor, whose memory must soon become a kind of moral sewer, steeped with the filth of sin, to the individual in particular, and to the Church generally, grave results must come. There may, indeed, be sometimes fostered by it an erotic religiousness, full of effeminate sensitiveness, and perilously dependent on others for every breath it draws. But a hot-house religion will not stand the free air of the outer world. For the ordinary life of every-day Christians there must be a robustness, and, in a good sense, a self-reliance of character, which can stand chills, and brave storms, and, most of all, endure solitariness. Granted that there may be cases in which, under special circumstances, and for special characters, the precept of St. James to "confess our faults one to another" may be the humble, and wise, and cleansing, and invigorating discipline which an experienced pastor would be justified in commending to a burdened soul; he should consider and treat such as exceptional cases. Let us be careful to honour the Priesthood of Christ, to vindicate the free access of the soul to a Reconciled

Father, to maintain the healthy independence of the personal conscience, to shut, and keep shut, against outside authority the privacy of domestic life.

Much has been urged about the duty of those in authority to put down the practice of Confession, but I have never yet seen any explanation of the manner in which they are to do it, nor an indication of the legal authority which would justify a formal attempt. It is, however, hard to say where a more emphatic or vigorous utterance on the subject can be found than was made a few years ago by the English Bishops in the Convocation of Canterbury; and it is certain, that it is privately and steadily discouraged far more than the public are aware. My own course is to prevent it as long as I can, and to diminish it as much as I may. Consequently I give Holy Orders on the understanding that, during the first curacy, all cases of conscience are at once passed on to the discretion of the Incumbent, whereby is ensured for a young clergyman, who, however good he may be, can hardly claim the Prayer Book's qualification of "learned and discreet," a happy immunity from the most delicate and difficult of sacred functions, and to the Church a desirable protection from serious but unavoidable mistakes.

CHAPTER VI.

OUR DUTY.

It is always easier to indicate evils than to remedy them—to criticize a neighbour's advice than to give better of our own. Some of us, moreover, feel it wiser when we are in the dark as to our right conduct to sit still and do nothing, preferring to be reproached for indecision or timidity rather than take a false step, which it may be impossible to retrace. Nevertheless there are some first principles which it is always seasonable to recall and ponder, if we would be ready to act when the moment comes.

My first plea is for kindly but firm patience. No one can know better than I how much it is needed among us. None will suffer more than you if we fail in securing it. Of course we can have nothing to object to that almost inevitable mental necessity, through which a conscientious man will more or less attach himself to that school of thought with which he has most in common. The human mind cannot grasp all truth with equal coherence, nor succeed in holding it either in due proportion or exact relation to other truths. Also, being naturally attracted to some truths more than others, it apprehends such more clearly, and uses them more readily. Nay, if it be apt to grow

into a kind of colour-blindness about them, and to assert and defend them as if they were the only truths really worth thinking about, it is an infirmity rather than a fault; we ought all to be indulgent to it, for if only we are in earnest enough, we are all of us guilty of it in turn. Nay, possibly, on the whole, Truth is a gainer by it, for thus each great doctrine in turn comes to be valiantly garrisoned deep behind its own entrenchments, and Divine wisdom turns to account our very imperfections in accomplishing its own designs. But I do lift up my heart and voice against that bitter Party Spirit, which means an ineradicable and insatiable love of fighting for fighting's sake, and not for the Gospel; which will not listen to an adversary, except in the hope of crushing him; which is content with nothing less than an absolute supremacy for its own arguments; to which charity is an insipid feebleness, and every attempt at reasoning treason to the truth. Too often these fiery spirits gain a pernicious influence over really good men, whose imperfect culture prevents their even understanding their opponent's position; whose honest love of truth is in no degree equipoised by the perception of its grand many-sidedness; whom we sincerely respect, heartily esteem, and in a way secretly admire; but whose absolute impracticableness compels us sadly to leave them with that Just and Wise Master, Who will teach and use them as He teaches and uses us, assured that we shall receive at their hands, in the full light of the Perfect Truth and Love, the recognition and welcome that they refuse us here. Then, to my brethren of the laity I would say (and I ask no indulgence for saying it) it is the simple truth that we cannot do

without you. We desire your moral support, your steady judgment, your kindly sympathy, your instincts of practical life, and of course your material aid. Occasionally, it may seem to you, that we do not quite deserve them; and it vexes you, and reasonably, if you do not appear to receive from your accredited teachers what you yourselves feel to be the full teaching of the Gospel; if the ritual used in the church you frequent either offends you by its ornateness, or chills you by its meagreness; worst of all, if the shepherd neglects his flock, and only thinks of pleasing himself. For this latter scandal I have no excuse to make, except that it is surely a diminishing one; and that it in too many cases can be reached only through the conscience, supposing there to be a conscience to reach. As to the former difficulties, remember these two things: First, that the English Church comprehends within her ample boundaries many shades and phases of thought, both among clergy and laity. Your brother laymen, who differ from you about these things, have their rights as well as you have, and will be careful to assert them, if necessary. Were the teaching and ritual of the Church ever to be forcibly cramped into one uniform type, of any sort or kind, there would be a disruption in a week. Then remember the kind of men you have to deal with, and that they are your brethren; with your faults, and your virtues. You would be the first to despise them if they tried to preach a colourless doctrine to please everybody; or if they ran from their flag the moment that a hen behind the wall cackled its shrill dismay. The English clergy are not to be driven like a flock of sheep with a stick and a loud voice.

National history can tell us that, if we want reminding of it: but we do not want the lesson again. Anything like real injustice will set the country in a flame, and provoke a bitter reaction in favour of those who have a wrong done them. In the sphere of religion, passion soon rises to tropical heat, and angry men are dangerous. There can be no doubt that the attitude of those who have put themselves outside the law is not only distressing, but even exasperating, to a great body of lay churchmen. It weakens the influence of religion, it menaces the nationality of the Church, it sometimes shakes a red flag in men's faces, saying, "Drive us out if you can;" and no doubt the longer it is maintained, the more the popular mind becomes habituated to it, until the mere flux of time seems to claim toleration for it, and rebellion is condoned by success. The public voice calls for vigorous treatment; in other words, prompt execution of the law. Now it seems to me that there are two things to be borne in mind here: the end to be reached, and the best way of reaching it. As to the end—Peace, through Truth—every English Churchman wants that. But as to the best way of reaching it we are all of us at sea. Independently of the fact, that sometimes the weapon of the law in process of being used turns right round and hits the wrong person (in which case the scene is shifted, and a good cause scandalized and impunity augmented), those who watch the curious fluctuations of public opinion cannot help seeing that many who condemn most loudly the violation of the law hesitate about enforcing it; their conscience is shocked at sending a clergyman to prison for "only an excess of ceremonial." The rea-

soning of course is bad ; but feeling is often a match for logic ; and it is a question how far it is worth while to go into court to obtain penalties which you are not likely to claim. To which consideration may also be added the present conflict of the jurisdiction of the Courts, the experience of the little that has hitherto been gained by formal prosecutions ; the notorious uncertainty of all ecclesiastical procedures, the deep burning and inflammation of hearts, that is the only certain harvest. It does not, however, follow that much may not be done in other ways of a permanent and salutary character. Be quiet, and firm, and wise. While careful to discourage innovations that smack of Romanism, be sure to see the difference between what is merely Anglican and what is more than Anglican, and do not play your enemy's game by confounding the two in an exaggeration that must damage yourselves. To try to check Ritualism by discouraging a bright and dignified service, is the wisdom of a mother, who to prevent her boy from being a sailor, never lets him go near the sea. If you do not wish to encourage illegal ritual, be careful how you yourselves encourage it by constantly going to see what it is like. If you fear harm to your families from going there, use authority to prevent it—at least, with those of tender years. And wait. No kind of good can be done by hysterical alarm, or hasty violence, or bitter invective. It is the quiet and watchful strength that lasts and tells. Don't for one moment believe that England is becoming Roman. Be slow even to think or to say that this movement is on the increase. It may be, but I doubt if facts prove it. This is quite certain, that constantly to be talking about it, as if it

was the only thing worth fearing, or fighting, gives it a factitious and perilous importance; and if you want to rally the masses to the side of the Ritualists, make martyrs of them.

Now these plain words will not, I feel sure, make you for one moment doubt where I stand or what I mean. Before all things, I am an English Churchman; and our English Communion, if she is not Protestant, has no standing-place among the Churches. But I do say let us be very careful about our Protestantism, just because we are so much in love with it, and let us see that it is consistent with its own essential principles, and that it shall not stoop to soil its hands with weapons which assuredly it does not need, and which do it enormous harm; and that it does not itself come presently to be protested against as a coarse and brutal tyranny. Some of us who thank God for the Reformation from the bottom of our hearts, are filled with shame and confusion of face at the weapons and arguments with which those who claim to serve the truth sometimes drag it through the mire. If we stand true to the Church, loyal to our faith, just to our brethren, most of all dutiful to our Master and Head, in course of time things will right themselves; mists will clear, the truth will vindicate itself, passion will have time to cool, the really good men among those now unhappily alienated from us will have had time and patience to listen to the counsel of God, the great middle body of the Clergy, never more learned, or exemplary, or sagacious, or devout than now, will have discovered some *modus vivendi* for all who, because they love Christ, feel it a grievous sin to wound the unity of His body; and so

a potent, though silent force of Christian opinion will gradually shape itself, out of which shall eventually emerge an honest way out of our present difficulties; and God in His goodness will have kept the Church together to do yet more service for Him.

On my brethren the Clergy—many of whom I have learned heartily to esteem, and whose ready and generous sympathy has been of great value to me—I presume solemnly to lay this one burden: that while with all the strength we possess we intelligently defend, fearlessly proclaim, and consistently adorn the pure faith of our Reformed Church as we severally understand it, we also endeavour, in the language of the Apostle, to be of one mind and one judgment, careful not so much to exaggerate that in which we of necessity differ, as to recognise that in which we substantially agree. Do not, indeed, suppose me, in urging this, to be advocating a hollow and insipid unity, or to desire peace at the expense of truth, or to wish, by a cheap civility, to blink real differences. Before everything else, let us be straightforward, neither cowards about our own opinions, nor intolerant towards those of our brethren. But the great work we Clergymen in this truly missionary Diocese have got to do, is to spread and consolidate the Kingdom of Christ by the methods and doctrines of the Church of England. Let us face this task with a fresh courage, and a united front, and a compact discipline, and a calm faith, and a real joy, and a hope that shall not be ashamed. I do not indeed advocate an unlimited interchange of pulpits. To men who see clearly what God has taught them of His truth, and are properly tenacious of it, there would be a becoming distress in risking the contradic-

tion of their own teaching from a stranger's lips in their own pulpits, to the confusion and bewilderment of their flocks. But what we ought to aim at is a thorough, willing, and unsuspicious co-operation in all our Diocesan work, which, if there is any life in it, is sure to grow, and in which we should all consent to take our share. Most of all do I crave your help in the vigorous promotion of our new Diocesan Society, which, if it means anything, proposes no less a task than the evangelization of the masses of South London; which we may do with no mean success if we consent to do it all together, which must ignominiously fail if grasped only by a few. "Woe unto the world because of offences:" and what an offence it will be if the love of Christ and the cause of Christ cannot sufficiently unite us to labour together for Him. Forgive what I am about to say (and I would specially say it to those among you, many of them dear friends of my own, who hitherto from reasons of conscience and jealousy for the truth have unwillingly abstained from active sympathy with Diocesan Evangelistic agencies already existing), my anxiety on this point is greater than I know how to put into words, and the shamed disappointment that would come to me if this enterprise for the Gospel were to fall still-born, would almost paralyze me for the rest of our work. Certainly there are ample resources in the Diocese, and for all our needs, if we can only reach them: but we shall never reach them if it is felt that the clergy stand aloof. Yet, why should you? The constitution of the Society is essentially popular. The Council is elected by a constituency of members, subscribing not less than 10s. 6d. a year, and the Council distributes

every shilling of the funds. My very heart burns at the bare possibility of any good Christians among us standing coldly aside, because now and then (and in any case through the action of their own representatives) an odd hundred pounds may go the wrong way, when surely the risk on the other side is an infinitely greater one of standing by and suffering these starved and wounded souls to perish in their sins. Our Lord has said, "Pray ye therefore the Lord of the Harvest that He will send forth labourers into his harvest." St. Paul has said that the Gospel preached any way was to him a cause of joy. Why should we gravely doubt the judicious expenditure of the funds committed to us, if sound Churchmen will but claim their share in the work of the Church? As for the people! those toiling, sorrowful masses, what do they think and feel about our unhappy divisions? Sometimes, assuredly, we must appear to them like the Pagan Gods in the clouds, contending over questions which they cannot comprehend, and neglecting duties which they sorely desire, with one plain result—"No man careth for my soul." To be visited, taught, taken by the hand, brought face to face with their Saviour, met in all their spiritual needs by simple services and instructions which they can understand and enjoy, gently lifted out of the mire, patiently waited for, kindly made the best of, taught to pray, encouraged to believe in the love of a reconciled Father; this is the spirit in which we desire to approach them, this the method in which we intend to instruct them, this good news of the free, present gift of the forgiveness of sins and eternal life in Christ, the Gospel we propose to preach to them.

Will you take your share, and choose your task, and fill your place, as children of a Father who will have all men to be saved: as members of a Church which, if she does not justify her trust as the Church of the nation by sending the Gospel to the poor, does not deserve it for another hour?

And will you tell me why we should not work together: we, I mean, who within the recognised lines of our authorised formularies and Ritual, honestly join hands in Christ? Of course in a body of independent and educated men there will always be a certain proportion who, from constitutional temperament, prefer to work by themselves; and perhaps the chief loss is their own. There are also others who never can see it right to co-operate with their brethren, unless it is quite clear that their own views will be substantially adopted; and who, in an inflexible adherence to what they think the cause of truth, and others mischievously call the idolatry of their own opinions, feel the Gospel compromised if they are left in a minority. But these exceptions apart, surely there is enough of positive and potent truth in those great doctrines of grace we hold, and proclaim, and love in common, to make it possible for us heartily to combine in working out the organization of the Diocese. As to the Sacraments generally, do we not all regard them not as mere naked signs and emblems, but when rightly received as effectual means of grace? The Sacrament of Holy Baptism, we believe, incorporates us into the Visible Body of Christ, and into a fatherly covenant with God, and into the forgiveness of our inherited guilt, and into the full promise of the Holy Spirit. The Sacrament of the Lord's Supper is not merely an act of grateful com-

memoration, but to the Faithful into their hearts it conveys, after a heavenly and spiritual manner, the Body and Blood of Christ, for their strengthening and refreshment. The Atonement is that sacrifice for sins once offered, wherein the Lord Jesus Christ as our Head, Representative, and Surety, did in our nature, and for us in His own Incarnate Person, bear our sins with all their consequences, and perfectly expiated them before God. We are counted righteous before God by faith in Jesus Christ, and being in personal spiritual union with Him, are righteous with His righteousness before the Father. The Holy Ghost dwelling in us, and communicating to us Eternal life, builds us up in the image of Christ, and enables us to restrain and overcome sin. The Church is a Supernatural Society. Her charter and credentials are the Holy Scriptures, which written by inspired men contain all things necessary unto salvation. Her Three Creeds are the depositories of the Primitive Faith. Her traditional form of Government is that of Bishops, Priests, and Deacons. Though Reformed, she is Catholic, and dates her birth not from Henry VIII., but from a pure mother in a far back time. To conclude this summary with two careful but most important statements from a weighty letter issued by the Bishops assembled at the Lambeth Conference during the past summer :

“1. Considering unhappy disputes on questions of Ritual, whereby divers congregations in the Church of England and elsewhere have been seriously disquieted, your Committee desire to affirm the principle that no alteration from long accustomed Ritual should be made contrary to the admonition of the Bishop

of the Diocese. 2. Further, having in view certain novel practices and teachings on the subject of Confession, your Committee desire to affirm that in the matter of Confession, the Churches of the Anglican Communion hold fast those principles which are set forth in the Holy Scripture, which were professed by the Primitive Church, and which were re-affirmed at the English Reformation; and it is their deliberate opinion, that no Minister of the Church is authorised to require from those who may resort to him to open their grief, a particular and detailed enumeration of all their sins; or to require private confession previous to receiving the Holy Communion; or to enjoin or even encourage the practice of habitual confession to a Priest; or to teach that such practice of habitual confession, or the being subject to what has been termed the direction of a Priest, is a condition of attaining to the highest spiritual life. At the same time your Committee is not to be understood as desiring to limit in any way the proviso made in the Book of Common Prayer for the relief of troubled consciences."

Well, there is no need further to amplify this statement. Friends on both sides will probably feel that in what has just been sketched, either too much is conceded, or too little defined. Some minds, however, constitutionally require more evidence than others do before they are honestly satisfied, and positions, however august to those who see foundation for them, to those who fail to see them proved are not august at all.

But my point is, that if we would but candidly consider it, we stand together on a sufficiently wide basis to justify hearty and cordial co-operation.

Certain I am that none of us can afford to do without the other, and that if a wise and truth-loving God has set us side by side in His Church, visibly using and recognising us all in turn, it is not a godly charity that would tempt us to wish to get rid of each other, though, indeed, it is but a reasonable self-respect that makes us prefer our own standing-ground, and cherish the truth we love with a tenacious loyalty. The Committees that have hitherto been associated in the formation of our new Societies have laboured with a mutual respect and esteem that seem a happy guarantee for the work of the future. May God fulfil to me, however unworthy of it, the deep and constant prayer of my heart, that without compromise either of my own convictions or your freedom, I may presently succeed in bringing together as one man the Clergy of this Diocese to work side by side for Christ, each recognising his gift, and accepting his work, and holding what he ought to keep, and yielding where he ought to surrender; conscious, all of us, that at the best we are but dull scholars in the faith of the Gospel, and that if we have each of us something to impart we have yet more to receive.

“If Christian ministers, on one side or other, cannot realise the possibility that they may be mistaken, and that those who differ from them have a right to their opinions and to follow out their own ideals, so long as they can legally be held in consistency with the common standard to which they profess to adhere—then there is no alternative but disruption.” *

* Moderator of the General Assembly of the Church of Scotland.

Now may I add a word about wisdom—considerate, kindly, and yet courageous wisdom. Two perils threaten us at this moment, and they are serious. One of them is not less so because it does not actually transgress the prescribed order, though to ordinary perception, it sometimes stands on the border line. On the side of our brethren, the laity, confessedly we sometimes encounter an impracticable intolerance, which would forbid, even in a clergyman of mature years, the exercise of his reasonable discretion, which would sternly discourage the initiation of any change whatever, unless it were certain that everybody would agree with it, and which not only seriously impairs the sense of responsibility, but imposes a fetter, be it observed, on personal liberty, which would effectually have stamped out Evangelical innovations fifty years ago. How great that loss would have been all admit now.

But this too often is occasioned by a vexatious unwisdom among ourselves, which for prodigious trifles of the weight of a gnat's wing weakens legitimate influence, separates a congregation into two hostile camps, fills meeting-houses with unsettled worshippers, who when once they have taken root there do not care to move, and by a precipitate and autocratic conduct wastes a Bishop's precious hours in settling disputes which never ought to have existed, and fills thoughtful Churchmen with shame. Forgive my candour; but when I hear of a congregation going to pieces my first question is, What has the clergyman been about? My friends, by all that you hold dear in your work and its great issues, I pray you be careful how you make changes, even when it

is clear they ought presently to be made ; and instantly take your people into your confidence when anything of importance is to be done. There is enough misconception that we cannot avoid without creating what we can. Give no occasion for suspicion or disturbance. Many things are legitimate and excellent in themselves, but done at a wrong moment or in a wrong method they rub into a chronic sore. My own experience is, that no men are so liberal, so reasonable, so hearty as English Churchmen when properly invited to rally round their clergymen ; and none are so hard to win back when their confidence is gone. To my brethren, the younger clergy, I feel bound, both by duty and affection, to say a special word of counsel, and if it is one of excessive frankness, it is because my interest in them is so deep and so true. Three chief gifts the younger clergy of our time should continually seek from God. They are diligence, and patience, and humility. Be on your guard against the numberless and plausible distractions that will dissipate your energies for solid duty, rob you of the time which God wants at your hands for your spiritual work, cheat you without your knowing it of the margins of leisure to be devoted to prayer and Scripture, and ultimately strand you for life as desultory and useless men. Be methodical. Let no one waste your time for you, and do not waste it for yourselves. Be careful of details. Form the habit of doing everything as well as you can do it ; and try never to be beaten. Make the best of mortifications, and see what they mean for you. Count the day lost in which no solid addition has been made either to your stock of knowledge or your sum of duty. Failures are not always so

thorough as we think them to be. Sometimes when we think we have succeeded we are alone in thinking so. Throw your strength into your humble duties and those nearest you ; the others will take care of themselves. Be diligent students of the Word of God. Then be prudent ; by which I do not at all mean merely the prudence of this world ; of that sort of prudence let us all be ashamed. Rather in the formation of opinion, in final convictions about controversies, which for centuries have vexed the heart of the Church, and will go on vexing it to the end ; in hastily taking sides, as probably, sooner or later, if you are clear and honest thinkers, you must do ; anyhow, in pledging yourselves to an extreme wing. Of course you will do as you please, but if you really love the truth, and are prepared to secure and follow it at any price, the cloudless dogmatism of your early morning, as to deep mysteries, will darken over by noon. Think, listen, read, compare, weigh, and sometimes be content—not to understand. There is much on which you may and must make up your mind before you take Orders at all, which will be quite sufficient for the ordinary purposes of your Ministry, and which God will readily bless in your efforts for Him. But on the profounder questions give your mind time to mature. No time will be lost, but much disappointment will be spared : also, perhaps, no little amount of muddled teaching, and your changing your front ten years hence. And it is with the simple object of preventing you from prematurely committing yourselves to what you may hereafter come to view with very different feelings, that very earnestly and seriously indeed I distinctly caution you against joining those extreme

religious associations which are now becoming so common among us, and two of which—the Society of the Holy Cross and the Confraternity of the Blessed Sacrament—have lately superinduced much dismay and serious apprehension to the Church. Quite apart from the doctrinal specialities of these two societies, I personally seem to discern in the general idea features of grave peril. They tend to separate the Church into small sections instead of compacting the unity of the whole. They attract vital heat from the centre to the extremities, and keep it there. They bring into an abnormal and exaggerated importance particular verities or principles at the expense of the comparative insignificance of those they leave behind. They have also the result of manufacturing an unhealthy and isolating cliqueism, which must, sooner or later, seriously impair the corporate feeling of the Church, and increasingly separate us from each other. There were circumstances connected with the Society of the Holy Cross, to which I need not recur now, which gave a specially repulsive character to an association which it is certain had been originally started with a distinctly religious purpose. The religious office in the Manual of the Confraternity of the Blessed Sacrament, insidiously embedded in the Communion Service of our own Prayer Book, is barely distinguishable, except by critical theologians, from the Eucharistic teaching of Rome.

People are apt to wonder why the Bishops do not use their authority to put those associations down. To my own mind there are two reasons against it. In the first instance I am not aware of possessing the power, and to stretch a prerogative which does not

exist, would soon provoke a cheery defiance which would further impair an authority not too much respected now. Yet did we possess it, and put it into force, one consequence would certainly be this: that these societies would be henceforth formed and practised in secret, and thereby would be far more perilous than open ones; and then what advantage would be gained? But if I cannot prevent, I do most earnestly and seriously deprecate them, and while I see no advantage in attempting other than moral persuasion in a matter which must inevitably be left to individual discretion, you know my distinct mind, as I give it you before God.

I named Humility, for indeed it seems to me grievously lacking in these latter days of sturdy partisanship. It was the first Beatitude, and it is the supreme perfection. Is it too caustic, is it even unjust to say that a predominant feature in some of the very young clergy of our own time is a superb self-conceit? True, if it is nothing worse, it may soon mend. Years, experience, the widening horizon of knowledge, intercourse with other minds, enlarged responsibility, and sometimes a little wholesome neglect, all concur to cure a disease which your fathers suffered from before you were born, and which you will see and endure in your children. Still, make the best of it as we may, it grieves Christ; it disturbs the peace of the Church; it interrupts useful work; it must blunt the sensibilities of conscience. Young brethren in Christ, we cannot do without you, and in many things you are not only a help but a blessing to us. Generosity, sacrifice, courage, ardent hopefulness, these are yours: yours for the Church of God. Keep

them, and make the most of them before the heats of noon are on. But as one who truly loves you, who longs to understand you, and help you, and be a father at your side—and, if God give him the occasion, sometimes to ponder with you on your knees the precious things of God—I do beg of you to disown and discard that poor mongrel kind of independence that finds a sorry satisfaction in pelting those in authority with disrespect and scoffing; and which, most certainly and swiftly re-acting in a hardening and spoiling of your own best nature, on them if they hear of it has no worse result than that of a sincere regret for you.

Now I have done: and of the work we have to do together, and of the spirit in which I propose to initiate it, you know as much as I. It is a very vast work; one of which I feel utterly unworthy. The more I look at it and touch it, the bigger and harder it seems to grow; and but for the generous and kindly aid of the three eminent Bishops who have preceded me in the Dioceses out of which my own is constituted, my position in following them would be more embarrassing still. But as I said in the beginning, because I look to God I come to you.

Writing these lines under the lofty mountains that shelter New England from the storms of the Atlantic, I think of the Psalmist's figure of the mountains about Jerusalem, and my heart goes forth over three thousand miles of ocean to the dear English Church, Queen among the islands of the sea. What a privilege to own her! What a trust to serve her! What a duty to protect her! What an honour to rule her! Sure I am that I never loved her as I love her now.

Certainly, never till now have I had the full chance of appreciating the influence she wields, the authority she asserts, the force she uses, and the empire she owns. Let us believe in her grand future. Let us see her the Mother of yet many Churches all down the coming time, who shall rise up to call her blessed for the priceless heritage of Apostolic faith and order which they have thankfully received at her hands. Instead of magnifying her faults, and brooding over her calamities, and bewailing with a doleful and mischievous feebleness how her children wound her unity, and strangers vex her with scorn, let us cover her faults by mending our own—let us secure her triumph by each doing with his might his own task from Christ.

In the words of almost the greatest of English preachers, it is “the universal law, that for great efforts and great works a proportionate self-dedication is necessary: the single eye, the disengaged heart, the direct purpose, and the concentrated will, the soul on fire, the mind set on the invisible and the future, in love with things great and pure and high. The severe and awful words of the New Testament, as laws of character and choice, are the key to all triumphs that are to be had in the time to come. Those who shall catch their meaning most wisely, and most deeply, and who are not afraid of what it involves, will be the masters of the future.”

I remain,

Your faithful friend and servant,

A. W. ROFFEN.

SELSDON PARK, CROYDON,

All Saints' Day, 1878.

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Rochester Diocesan Society,

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List of Donations and Subscriptions of £10 and upwards received and promised to November, 1878.

	£	s	d		£	s	d
Backler, H. M., Esq. Don.	15	15	0	Lafone, Alfred, Esq. Ann.	25	0	0
Barclay, Perkins, & Co. Don.	300	0	0	Lawrence, Sir Trevor, Bart., M.P. Ann.	20	0	0
Ditto Ann.	200	0	0	Leveson Gower, Granville, Esq. Don.	50	0	0
Beek, Rev. E. J.(in 5 years)	25	0	0	Ditto Ann.	10	0	0
Bevan, C. J., Esq. Don.	200	0	0	Lindsay, Miss Don.	10	0	0
Ditto Ann.	100	0	0	Lingham, Rev. J. Ann.	15	15	0
Black, Mrs. Don.	20	0	0	Ludlow, J. M., Esq. Ann.	10	10	0
Boutcher, Mortimore, & Co. Ann.	25	0	0	Mackrell, F. Esq. Don.	15	15	0
Boyson, Ambrose P., Esq. . .Don.	26	5	0	Moore, J., Esq. Don.	15	15	0
Brady, Sir Antonio Don.	15	15	0	Murray, John, Esq. Don.	50	0	0
Bridges, Rev. Canon Don.	200	0	0	Odell, R. D., Esq. Ann.	10	10	0
Ditto Ann.	10	10	0	Peach, Miss Ann.	10	0	0
Bridges, Nathaniel, Esq.(in 5 years)	25	0	0	Perkin, Miss, on behalf of the late J. Perkin, Esq. Don.	20	0	0
Burbidge, W. H., Esq. Don.	15	0	0	Pollock, Baron Ann.	10	0	0
Burney, Rev. Canon.(in 5 years)	100	0	0	Pugh, Thomas, Esq. Don.	15	15	0
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Clarke, E., Esq. Don.	15	15	0	Shaw, Mrs B. Don.	100	0	0
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Dartmouth, The Right Hon. the Earl of Ann.	50	0	0	Tarn, W., Esq. Don.	100	0	0
Dobson, C., Esq. Ann.	10	10	0	Ditto Ann.	21	0	0
Doulton, Henry, Esq. Don.	25	0	0	Thornton, E., Esq. Don.	25	0	0
Druce, C., Esq. Don.	15	15	0	Thornton, H. Sykes, Esq. Ann.	100	0	0
Edwards, S., Esq. Don.	25	0	0	Truman, Hanbury, & Co., (4th instalment of £500 promised for South London)	100	0	0
Few, Charles, Esq.(in 2 years)	100	0	0	Ditto (in 5 years for Living Agents) Don.	500	0	0
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